

HUNDRED AND ELEVEN PROPOSITIONS,

CONCERNING THE

MINISTRY AND GOVERNMENT of the CHURCH,
drawn up by order of the General Assembly 1645, and examined in some subsequent meetings;—*singularly useful*, to explain the different powers about religious matters, ascribed to Ministers and Magistrates in the *Westminster Confession of Faith*.

TOGETHER WITH

A remarkably full and candid ACKNOWLEDGMENT of THE SINS OF THE MINISTRY, drawn up by the Commission in 1651. — *very proper* to assist Students or Ministers, in *searching and trying their hearts and ways before the Lord*.

Scotland, Ch. of App^x.

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THE
HUNDRED AND ELEVEN PROPOSITIONS,
CONCERNING
CHURCH-GOVERNMENT, &c.

PROP. I. **A**S our Lord Jesus Christ doth invisibly teach and govern his church by the Holy Spirit; so, in gathering, preserving, instructing, building, and saving thereof, he useth ministers as his instruments; and hath appointed an order of some to teach, and others to learn in the church; and that some should be the flock, and others the pastors.

II. For besides these first founders of the church of Christ, extraordinarily sent, and furnished with the gift of miracles, whereby they might confirm the doctrine of the gospel, he appointed also ordinary pastors and teachers for the executing of the ministry, even until his coming again unto judgment, Eph. iv. 11. 12. 13. Wherefore also, as many as are of the number of God's people, or will be accounted Christians, ought to receive and obey the ordinary ministers of God's word and sacraments, (lawfully, though mediately called), as the stewards and ambassadors of Christ himself.

III. It is not lawful for any man, how fit soever, and how much soever enriched or beautified with excellent gifts, to undertake the administration, either of the word or sacraments, by the will of private persons, or others who have not power and right to call; much less is it lawful, by their own judgment or arbitrement, to assume and arrogate the same to themselves: But, before it be lawful to undergo that sacred ministry in churches constituted, a special calling, yea, beside a lawful election, (which alone is not sufficient), a mission, or sending, or (as commonly it is termed) ordination, is necessarily required; and that both for the avoiding of confusion, and to bar out or shut the door (so far as in us lieth) upon impostors; as also, by reason of divine institution, delivered to us in the holy scripture, Rom. x. 15. Heb. v. 4. Tit. i. 5. 1 Tim. i. 14.

IV. The church ought to be governed by no other persons than ministers and stewards, preferred and placed by
A 2 Christ,

Christ, and after no other manner than according to the laws made by him; and therefore there is no power on earth, which may challenge to itself authority or dominion over the church: But whosoever they are that would have the things of Christ to be administered, not according to the ordinance and will of Christ revealed in his word, but as it liketh them, and according to their own will and prescript, what other thing go they about to do, than, by horrible sacrilege, to throw down Christ from his own throne?

V. For our only Lawgiver and Interpreter of his Father's will, Jesus Christ, hath prescribed and fore-appointed the rule, according to which he would have his worship, and the government of his own house, to be ordered. To wrest this rule of Christ, laid open in his holy word, to the counsels, wills, manners, devices, or laws of men, is most high impiety:—But contrarily, the law of faith commandeth the counsel and purposes of men to be framed and conformed to this rule, and overturneth all the reasonings of worldly wisdom, and bringeth into captivity the thoughts of the proud-swelling mind to the obedience of Christ: Neither ought the voice of any to take place, or be rested upon in the church, but the voice of Christ alone.

VI. The same Lord, even our Saviour Jesus Christ, the only Head of the church, hath ordained, in the New Testament, not only the preaching of the word, and administration of baptism and the Lord's supper, but also ecclesiastical government, distinct and differing from the civil government; and it is his will, that there be such a government, distinct from the civil, in all his churches every where, as well those who live under the Christian, as those under infidel magistrates, even until the end of the world, Heb. xiii. 7. 17. 1 Tim. v. 17. 19. Rom. xii. 8. 1 Cor. xii. 28. 1 Theff. v. 12. Acts i. 20. 28. Luke xii. 42. 1 Tim. vi. 14. Apoc. ii. 25.

VII. This ecclesiastical government, distinct from the civil, is from God committed, not to the whole body of the church, or congregation of the faithful, or to be exercised both by officers and people, but to the ministers of God's word, together with the elders, who are joined with them, for the care and government of the church, 1 Tim. v. 17. To these, therefore, who are over the church in the Lord, belongeth the authority and power; and it lieth upon them, by their office, according to the rule of God's word, to discern and judge betwixt the holy and the profane; to give diligence

diligence for amendment of delinquents, and to purge the church (as much as is in them) from scandals; and that not only by enquiring, inspection, warning, reproving, and more sharply expostulating, but also by acting in the further and more severe parts of ecclesiastical discipline, or exercising ecclesiastical jurisdiction, even unto the greatest and weightiest censures, where need is.

VIII. None that is within the church ought to be without the reach of church-law, and exempt from ecclesiastical censures; but discipline is to be exercised on all the members of the church, without respect or consideration of those adhering qualities, which use to commend a man to other men; such as power, nobility, illustrious descent, and the like: For the judgment cannot be right, where men are led and moved with these considerations. Wherefore, let respect of persons be far from all judges, chiefly ecclesiastical: And if any in the church do so swell in pride, that he refuseth to be under this discipline, and would have himself to be free and exempt from all trial and ecclesiastical judgment, this man's disposition is more like the haughtiness of the Roman Pope, than the meekness and submissiveness of Christ's sheep.

IX. Ecclesiastical censure, moreover, is either proper to be inflicted upon the ministers and office-bearers only, or with them common to other members of the church; the former consisteth in suspension or deposition of ministers from their office, (which, in the ancient canons, is called *kathairefis*). The latter consisteth in the greater and lesser excommunication, (as they speak). Whatsoever in another brother deserveth excommunication, the same much more in a minister deserveth excommunication: But justly sometimes a minister is to be put from his office, and deprived of that power, which, by ordination, was given him; against whom, nevertheless, to draw the sword of excommunication, no reason doth compel.

X. Sometimes also it happeneth, that a minister having fallen into heresy or apostasy, or other grievous crimes, if he shew tokens of true repentance, may be justly received into the communion of the church; whom, notwithstanding, it is no way expedient to restore into his former place or charge; yea, perhaps it will not be found fit to restore such a one to the ministry in another congregation, as soon as he is received into the bosom of the church; which surely is most agreeable, as well to the word of God, 2 Kings xxiii. 9.

Ezek. xlv. 10. 11. 12. 13. 14. as to that ecclesiastical discipline, which, in some ages after the times of the apostles, was in use.—So true is it, that the ministers of the church are liable, as well to peculiar as to common censures; or, that a minister of the church is censured one way, and one of the people another way.

XI. Ecclesiastical censure, which is not proper to ministers, but common to them with other members of the church, is either suspension from the Lord's supper, (which, by others, is called the *Publican's excommunication*), or the cutting off of a member, which is commonly called *excommunication*. The distinction of this twofold censure (commonly, though not so properly, passing under the name of the lesser and greater excommunication), is not only much approved by the church of Scotland, and the synod now assembled at Westminster, but also by the reformed churches of France, the Low Countries, and of Poland, as is to be seen in the *book of the ecclesiastical discipline of the reformed churches in France*, chap. v. art. 9. in the *harmony of the Belgic synods*, chap. xiv. art. 8. 9. and in the *canons of the general synod of Torne, held in the year 1597*.

XII. That the distinction of that twofold church-censure was allowed also by antiquity, it may be sufficiently clear to him who will consult the 61st canon of the 6th general synod, with the annotations of Zonaras and Balsamon: Also the 13th canon of the 8th synod, (which is termed the first and second), with the notes of Zonaras; yea, besides, even the penitents also themselves, of the fourth degree, or *boi-en-fistasei*, that is, who were in the consistency, were suspended from the Lord's supper, though, as to other things, of the same condition with the faithful; for to the communion also of prayers, and so to all privileges of ecclesiastical society, the eucharist alone excepted, they were thought to have right, so sacred a thing was the eucharist esteemed. See also, beside others, *Cyprian*, 1 book, epist. 11. that *Dionysius*, the author of the *ecclesiastic hierarchy*, chap. iii. part 3. *Basil*. epist. to *Amphilochius*, can. 4. *Ambros.* lib. 2. de *officiis*, chap. xxvii. *Augustine* in his book against the *Donatists*, after the conference, chap. iv. *Chrysostom.* Homil. 83. in *Matth.* *Gregory the Great*, epist. lib. 2. chap. lxv. and lxvi. *Walafridus Strabo* of *ecclesiastical matters*, chap. xvii.

XIII. That first and lesser censure, by Christ's ordinance, is to be inflicted on such as have received baptism, and pretend to be true members of the church, yet are found unfit
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and unworthy to communicate in the sign of the grace of Christ with the church, whether for their gross ignorance of divine things, the law namely, and gospel, or by reason of scandal, either of false doctrine or wicked life. For these causes, therefore, or for some one of them, they are to be kept back from the sacrament of the Lord's supper, (a lawful judicial trial going before), according to the interdiction of Christ, forbidding, that that which is holy be given to dogs, or pearls be cast before swine, Matth. vii. 6. ; And this censure of suspension is to continue till the offenders bring forth fruits worthy of repentance.

XIV. For the asserting and defending of this suspension, there is no small accession of strength, from the nature of the sacrament itself, and the institution and end thereof. The word of God, indeed, is to be preached, as well to the ungodly and impenitent, that they may be converted, as to the godly and repenting, that they may be confirmed. But the sacrament of the Lord's supper is by God instituted, not for beginning the work of grace, but for nourishing and increasing grace; and therefore none is to be admitted to the Lord's supper, who, by his life, testifieth that he is impenitent, and not as yet converted.

XV. Indeed, if the Lord had instituted this sacrament, that not only it should nourish and cherish faith, and seal the promises of the gospel, but also should begin the work of grace in sinners, and give regeneration itself, as the instrumental cause thereof, verily even the most wicked, most unclean, and most unworthy, were to be admitted. But the reformed churches do otherwise judge of the nature of this sacrament; which shall be abundantly manifest, by the gleaning of these following testimonies.

XVI. *The Scottish confession, art. 23. But we confess, that the Lord's supper belongs only to those of the household of faith, who can try and examine themselves, as well in faith, as in the duties of faith towards their neighbours. Whoso abide without faith, and in variance with their brethren, do at that holy table eat and drink unworthily. Hence it is, that the pastors in our church do enter on a public and particular examination, both of the knowledge, conversation, and life of those who are to be admitted to the Lord's table. The Belgic confession, art. 35. We believe also, and confess, that our Lord Jesus Christ hath ordained the holy sacrament of his supper, that in it he may nourish and uphold them whom he hath already regenerated.*

XVII. The

XVII. The *Saxon confession*, art. 15. of the Lord's supper. *The Lord willeth, that every receiver be particularly confirmed by this testimony, so that he may be certified, that the benefits of the gospel do appertain to himself, seeing the preaching is common; and by this testimony, by this receiving, he sheweth that he is one of Christ's members, and washed with his blood. (And by and by.) Thus therefore we instruct the church, that it behooveth them that come to the supper to bring with them repentance or conversion, and (faith being now kindled in the mediation of the death and resurrection, and the benefits of the Son of God), to seek here the confirmation of that faith. The very same things are set down, and that in the very same words, in the consent of the churches of Poland in the Sandomirian synod, anno 1570, art. of the Lord's supper.*

XVIII. The *Bohemian confession*, art. 11. Next, our divines teach, that the sacraments, of themselves, or, as some say, *ex opere operato*, do not confer grace to those who are not first endued with good motions, and inwardly quickened by the Holy Spirit; neither do they bestow justifying faith, which maketh the soul of man in all things obsequious, trusting and obedient to God; for faith must go before, (we speak of them of ripe years) which quickeneth a man, by the work of the Holy Spirit, and putting good motions into the heart. (And after). But if any come unworthily to the sacraments, he is not made by them worthy or clean, but doth only bring greater sin and damnation upon himself.

XIX. Seeing, then, in the holy supper, that is, in the receiving the sacramental elements, (which is here distinguished from the prayers and exhortations accompanying that action,) the benefits of the gospel are not first received, but for them being received are thanks given; neither, by partaking thereof, doth God bestow the very spiritual life, but doth preserve, cherish, and perfect that life: And seeing the word of God is accounted in the manner of letters patents, but sacraments like seals, (as rightly the *Helvetian confession* saith, chap. xix.) it plainly followeth, that those are to be kept back from the Lord's supper, who, by their fruits and manners, do prove themselves to be ungodly or impenitent, and strangers or aliens from all communion with Christ. Nor are the promises of God sealed to any other than to those to whom these promises do belong; for otherwise the seal annexed should contradict and gainsay the letters patents; and, by the visible word, those should be loosed
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and remitted, who, by the audible word, are bound and condemned: But this is such an absurdity, as that if any would, yet he cannot smooth or heal it with any plaister.

XX. But as known impious and unregenerate persons have no right to the holy table; so also ungodly persons, by reason of grievous scandal, are justly, for a time, deprived of it; for it is not lawful or allowable, that the comforts and promises, which belong only to such as believe and repent, should be sealed unto known unclean persons; and those who walk inordinately, whether such as are not yet regenerate, or such as are regenerate, but fallen, and not yet restored, or arisen from their fall. The same discipline was plainly shadowed forth under the Old Testament; for none of God's people, under their legal pollution, was permitted to enter into the tabernacle, or to have access to the solemn sacrifices and society of the church; and much more were wicked and notorious offenders debarr'd from the temple, until, by an offering for sin, together with a solemn confession thereof, being cleansed, they were reconciled unto God, Numb. v. 6. 7. 8. Lev. v. 1. — 7. and vi. 1. — 8.

XXI. Yea, that those who were polluted with sins and crimes, were reckoned among the unclean in law, *Maimonides, in more Nevachim*, part. 3. chap. xlviii. proveth out of Lev. xx. 3. and xviii. 24. Numb. xxxv. 33. 34. Therefore, seeing the shedding of man's blood was rightly esteemed the greatest pollution of all; hence it was, that, as the society of the leprous was shunned by the clean, so the company of murderers, by good men, was most religiously avoided, Lam. iv. 13. 14. 15. The same thing is witnessed by Ananias the high-priest, in *Josephus of the Jewish war*, book 4. chap. v. where he saith, *That those false zealots of that time, bloody men ought to have been restrained from access to the temple, by reason of the pollution of murder*: Yea, as Philo the Jew witnesseth in his book of the offerers of sacrifices, *whosoever were found unworthy and wicked, were, by edicts, forbidden to approach the holy thresholds*.

XXII. Neither must that be passed by, which was noted by Zonaras, book 4. of his annals; (whereof see also Scaliger agreeing with him in *Elench. Trihere. Nicforas*, cap. xxviii.) namely, *That the Essenes were forbidden the holy place, as being heinous and piacular transgressors, and such as held other opinions, and did otherwise teach concerning sacrifices, then according to the law, and observed not the ordinances of Moses, whence it proceeded, that they sacrificed privately*; yea, and also

also the *Essenes* themselves did thrust away from their congregations those that were wicked. Whereof see *Drusius* of the three sects of the Jews, lib. 4. cap. xxii.

XXIII. God verily would not have his temple to be made open to unworthy and unclean worshippers; nor was it free for such men to enter into the temple. See *Naxianzen. orat.* The same thing is witnessed and declared by many late writers, such as have been, and are more acquainted with the Jewish antiquities. Consult the annotations of *Vatablus*, and of *Ainsworth*, an English writer, upon *Psal. cxviii. 19. 20.* Also *Constantius Pempereur annotat. in cod. Middoth. cap. ii. p. 44. 45.* *Cornelius Bertramus* of the commonwealth of the Hebrews, cap. vii. *Henricus Vorstius animadoers. in Pirk. Rab. Eliezer*, p. 169. The same may be proved out of *Ezek. xxiii. 38. 39.* *Jer. vii. 9. 10. 11. 12.* Whence also it was, that the solemn and public society in the temple, had the name of the assembly of the righteous, and congregation of saints, *Psal. lxxxix. 5. 7.* and *cxl. 1.* and *cxlvii. 1.* Hence also is that *Psal. cxviii. 19. 20.* of the gates of righteousness, by which the righteous enter.

XXIV. That which is now driven at, is, not that all wicked and unclean persons should be utterly excluded from our ecclesiastical societies, and so from all hearing of God's word; yea, there is nothing less intended: For the word of God is the instrument, as well of conversion as of confirmation; and therefore is to be preached, as well to the not-converted as to the converted; as well to the repenting as the unrepenting. The temple of Jerusalem, indeed, had special promises, as it were, pointing out with the finger a communion with God through Christ, *1 Kings viii. 30. 48.* *Dan. vi. 10.* *2 Chron. vi. 16.* and *vii. 15. 16.* But it is far otherwise with our temples, or places of church-assemblies, because our temples contain nothing sacramental in them, such as the tabernacle and temple contained; as the most learned professors of *Leyden* said rightly, in *synops. pur. theologia, disput. 48. thes. 47.*

XXV. Wherefore, the point to be here considered, and that which is now aimed at, is this, that howsoever, even under the New Testament, the uncleanness of those to whom the word of God is preached be tolerated; yet all such, of what state or condition soever, of the church, as are defiled with manifest and grievous scandals, and do thereby witness themselves to be without the inward and spiritual communion with Christ and the faithful, may, and are to be altogether

gether discharged from the communion of the Lord's supper, until they repent and change their manners.

XXVI. Besides, even those to whom it was not permitted to go into the holy courts of Israel, and to ingyre themselves into ecclesiastical communion, and who did stand between the court of Israel and the outer wall, were not therefore to be kept back from hearing the word: For, in Solomon's porch, and so in the intermural or court of the Gentiles, the gospel was preached, both by Christ, John x. 23. and also by the apostles, Acts iii. 11. and v. 2.; and that of purpose, because of the reason brought by Pineda *of the things of Solomon*, book 5. cap. xix. because a more frequent multitude was there, and somewhat larger opportunity of sowing the gospel: Wherefore, to any whomsoever, even Heathen people meeting there, the Lord would have the word to be preached, who, notwithstanding purging the temple, did not only overthrow the tables of money-changers, and chairs of them who sold doves, but also cast forth the buyers and sellers themselves, Matth. xxi. 12.; for he could not endure either such things or such persons in the temple.

XXVII. Although then the gospel is to be preached to every creature, the Lord, in express words, commanding the same, Mark xvi. 15.; yet not to every one is set upon an access to the holy supper. It is granted, that hypocrites do lurk in the church, who hardly can be convicted and discovered, much less repelled from the Lord's supper; such therefore are to be suffered, till, by the fan of judgment, the grain be separated from the chaff. But those whose wicked deeds are known or made manifest, are altogether to be debarred from partaking these symbols of the covenant of the gospel, lest that the name of God be greatly disgraced, whilst sins are permitted to spread abroad in the church unpunished; or lest the stewards of Christ, by imparting the signs of the grace of God, to such as are continuing in the state of impurity and scandal, be partakers of their sins. *Hitherto of suspension.*

XXVIII. Excommunication ought not to be proceeded unto, except when extreme necessity constraineth: But whensoever the soul of the sinner cannot otherwise be healed, and the safety of the church requireth the cutting off this or that member, it behoveth to use this last remedy. In the church of Rome, indeed, excommunication hath been turned into the greatest injustice and tyranny, (as the Pharisees
abused

abused the casting out of the synagogues, which was their excommunication), to the fulfilling of the lust of their own minds. Yet the ordinance of Christ is not therefore, by any of the reformed religion, to be utterly thrust away, and wholly rejected. What Protestant knows not, that the vassals of Antichrist have drawn the Lord's supper into the worst and most pernicious abuses, as also the ordination of ministers, and other ordinances of the gospel? Yet who will say that things necessary (whether the necessity be that of command, or that of the means or end), are to be taken away, because of abuse?

XXIX. They therefore, who, with an high hand, do persevere in their wickedness, after foregoing admonitions, stubbornly despised, or carelessly neglected, are justly, by excommunication in the name of the Lord Jesus Christ, cut off and cast out from the society of the faithful, and are pronounced to be cast out from the church, until, being filled with shame, and cast down, they return again to a more sound mind, and, by confession of their sin, and amendment of their lives, show tokens of repentance, Matth. xviii. 16. 17. 18. 1 Cor. v. 13.; which places are all alledged, in the *confession of Bohemia*, art. 8. to prove, that the excommunication of the impenitent and stubborn, whose wickedness is known, is commanded of the Lord: But if stubborn heretics, or unclean persons, be not removed or cast out from the church, therein do the governors of the church sin, and are found guilty, Rev. ii. 14. 20.

XXX. But that all abuse and corruption in ecclesiastical government, be either prevented and avoided, or taken away; or, lest the power of the church, either by the ignorance or unskilfulness of some ministers here and there, or also by too much heat and fervour of mind, should run out beyond measure or bounds; or, contrariwise, being shut up within straiter limits than is fitting, should be made unprofitable, feeble, or of none effect: Christ, the most wise Lawgiver of his church, hath foreseen and made provision to prevent all such evils, which he did foresee were to arise; and hath prepared, and prescribed for them, intrinsical and ecclesiastical remedies, and those also in their kind (if lawfully and rightly applied) both sufficient and effectual; some whereof he hath most expressly propounded in his word, and some he hath left to be drawn from thence by necessary consequence.

XXXI. Therefore, by reason of the danger of that which is called *clavis errans*, or a *wrong key*; and that it may

may not be permitted to particular churches to err or sin licentiously, and lest any man's cause be overthrown and perish, who, in a particular church, had perhaps the same men both his adversaries and his judges; also, that common businesses which do belong to many churches, together with the more weighty and difficult controversies, (the deciding whereof, in the consistories of particular churches, is not safe to be adventured upon), may be handled and determined by a common council of presbyteries. Finally, that the governors of particular churches may impart help mutually one to another, against the cunning and subtle enemies of the truth, and may join their strength together, (such as it is) by an holy combination, and that the church may be, as the camp of an army, well ordered; lest, while every one striveth singly, all of them be subdued and overcome; or lest, by reason of the scarcity of prudent and godly counsellors, (in the multitude of whom is safety) the affairs of the church be undone: For all those considerations, particular churches must be subordinated to classical presbyteries and synods.

XXXII. Wherefore it is not lawful to particular churches, or (as they are commonly called) parochial, either to decline the authority of classes or synods, where they are lawfully settled, or may be had; (much less to withdraw themselves from that authority, if they have once acknowledged it), or to refuse such lawful ordinances or decrees of the classes or synods, as, being agreeable to the word of God, are, with authority, imposed upon them, Acts xv. 2. 6. 22. 23. 24. 28. 29. and xvi. 4.

XXXIII. Although synods assemble more seldom, classes and consistories of particular churches more frequently; yet that synods, both provincial and national, assemble at set and ordinary times, as well as classes and parochial consistories, is very expedient, and for the due preservation of church-policy and discipline, necessary. Some time, indeed, it is expedient they be assembled occasionally, that the urgent necessity of the church may be the more speedily provided for; namely, when such a business happeneth, which, without great danger, cannot be put off, till the appointed time of the synod.

XXXIV. But that, besides occasional synods, ordinary synods be kept at set times, is most profitable, not only that they may discuss and determine the more difficult ecclesiastical causes coming before them, whether by the appeal of

some person aggrieved, or by the hesitation or doubting of inferior assemblies, (for such businesses very often fall out); but also that the state of the churches, whereof they have the care, being more certainly and frequently searched and known, if there be any thing wanting or amiss in their doctrine, discipline, or manners, or any thing worthy of punishment, the slothful labourers in the vineyard of the Lord may be made to shake off the spirit of slumber and slothfulness, and be stirred up to the attending and fulfilling more diligently their calling, and not suffered any longer to sleep and snort in their office; the stragglers and wanderers may be reduced to the way; the untoward and stiff-necked, who scarce, or very hardly, suffer the yoke of discipline, as also unquiet persons, who desire new and hurtful things, may be reduced to order. Finally, whatsoever doth hinder the more quick and efficacious course of the gospel, may be discovered and removed.

XXXV. It is too, too manifest, (alas for it)! that there are who, with unwearied diligence, do most carefully labour, that they may oppress the liberties and rights of synods, and may take away from them all liberty of consulting of things and matters ecclesiastical, at least of determining thereof; (for they well know how much the union and harmony of churches may make against their designs). But so much the more it concerneth the orthodox churches to know, defend, and preserve this excellent liberty, granted them by divine right, and so to use it, that imminent dangers, approaching evils, urging grievances, scandals growing up, schisms rising, heresies creeping in, errors spreading, and strifes waxing hot, may be corrected and taken away, to the glory of God, and the edification and peace of the church.

XXXVI. Beside provincial and national synods, an *oecumenical*, (so called from *oikoumene*, that is, from the *habitable world*), or more truly a *general*, or, if you will, an *universal* synod, if so be it be free and rightly constituted, and no other commissioners, but from orthodox churches, be admitted: (For what communion is there of light with darkness, of unrighteousness with righteousness, or of the temple of God with idols)? Such a synod is of special utility; peradventure also such a synod is to be hoped for. Surely it is to be wished, that, for defending the orthodox faith, both against *Papery*, and other heresies, as also for propagating it to those who are without, especially the *Jews*, a more strait and more firm consociation may be entered

entered into, for the unanimity of all the churches, as, in evil, it is of all things most hurtful; so, on the contrary side, if in good, it is most pleasant, most profitable, and most effectual.

XXXVII. Unto the universal synod also, (when it may be had) is to be referred to the judgment of controversies, not of all, but of those which are *controversies of right*; neither yet of all those, but of the chief and most weighty controversies of the orthodox faith, or of the most hard and unusual cases of conscience. Of the *controversies of fact*, there is another and different consideration to be had; for, besides, that it would be a greater inconvenience, that plaintiffs, persons accused, and witnesses, be drawn from the most remote churches to the general or universal council; the visible communion itself of all the churches, (on which the universal council is built, and whereupon, as on a foundation, it leaneth) is not so much of company-fellowship or conversation, as of religion and doctrine. All true churches of the world do indeed profess the same true religion and faith; but there is, beside this, a certain commixture and conjunction of the churches of the same nation as to a more near fellowship, and some acquaintance conversing and companying together, which cannot be said of all the churches throughout the habitable world.

XXXVIII. And for this cause, as in *doctrinal controversies*, which are handled by Theologues and Casuists, and in those which belong to the common state of the orthodox churches, the *national synod* is subordinate, and subjected to the *universal* lawfully-constituted synod, and from the national to the oecumenical synod, (where there is a just and weighty cause), an appeal is open: So there is no need, that the appeals of them, who complain of injury done to them, through the exercise of discipline in this or that church, should go beyond the bounds of the national synod; but it is most agreeable to reason, that they should rest and acquiesce within those bounds and borders; and that the ultimate judgment of such matters be in the national synod, unless the thing itself be so hard, and of so great moment, that the knot be justly thought worthy of a greater decider: In which case, the controversy, which is carried to the universal synod, is rather of an abstract general theological proposition, than of the particular or individual case.

XXXIX. Furthermore, the administration of the ecclesiastic power in consistories, classes and synods, doth not at all

tend to weaken in anywise, hurt or diminish the authority of the civil magistrate, much less to take it away or destroy it; yea, rather by it, a most profitable help cometh to the magistrate, forasmuch as, by the bond of religion, mens consciences are more straitly tied unto him. There have been, indeed, fantastical men, who, under pretence and cloke of Christian liberty, would abolish and cast out laws and judgments, orders also, degrees and honours, out of the commonwealth, and have been bold to reckon the function of the magistrate, armed with the sword, among evil things, and unlawful: But the reformed churches do renounce and detest those dreams, and do most harmoniously and most willingly confess and acknowledge it to be God's will, that the world be governed by laws and policy; and that he himself hath appointed the civil magistrate, and hath delivered to him the sword, to the protection and praise of good men, but for punishment and revenge on the evil; that, by this bridle, mens vices and faults may be restrained, whether committed against the first or against the second table.

XL. The reformed churches believe also, and openly confess the power and authority of emperors over their empires, of kings over their kingdoms, of princes and dukes over their dominions, and of other magistrates or states over their commonwealths and cities, to be the *ordnance of God* himself, appointed as well to the manifestation of his own glory, as to the singular profit of mankind: And withal, that, by reason of the will of God himself, revealed in his word, we must not only suffer and be content, that those do rule who are set over their own territories, whether by hereditary or by elective right, but also to love them, fear them, and with all reverence and honour, embrace them, as *the ambassadors and ministers of the most high and good God*, being in his stead, and preferred for the good of their subjects; to pour out prayers for them, to pay tributes to them, and in all businesses of the commonwealth, which are *not against the word of God*, to obey their laws and edicts.

XLI. The orthodox churches believe also, and do willingly acknowledge, that every civil magistrate, being by God himself constituted the *keeper and defender of both tables of the law*, may and ought, first and chiefly, to take care of *God's glory*, and (according to his place, or in his manner and way), to *preserve religion, when pure*, and to *restore it, when decayed and corrupted*; and also to provide a learned and godly ministry, schools also and synods; as likewise to restrain and punish.

punish, as well atheists, blasphemers, heretics, and schismatics, as the violaters of justice and civil peace.

XLII. Wherefore the opinion of those sectaries of this age is altogether to be disallowed, who, though otherwise insinuating themselves craftily into the magistrate's favour, do deny unto him the authority and right of restraining heretics and schismatics, and do hold and maintain, * That such persons, how much soever hurtful and pernicious enemies to true religion and to the church, yet are to be tolerated by the magistrate, if so be he conceive them to be such, as no way violate the laws of the commonwealth, and in no wise disturb the civil peace.

XLIII. Yet the civil power and the ecclesiastical ought not, by any means, to be confounded or mixed together: Both powers are indeed from God, and ordained for his glory, and both to be guided by his word; and both are comprehended under that precept, *Honour thy father and thy mother*; so that men ought to obey both civil magistrates and ecclesiastical governors in the Lord: To both powers their proper dignity and authority is to be maintained and preserved in force: To both also is some way entrusted the keeping of both tables of the law; also both the one and the other doth exercise some jurisdiction, and giveth sentence of judgment in an external court or judicatory. But, notwithstanding those, and other things of like sort, in which they agree, yet, by marvellous vast differences, are they distinguished the one from the other, and the rights of both remain distinct, and that eight manner of ways, which it shall not be amiss here to add, that unto each of these administrations its own set bounds may be the better maintained.

XLIV. First of all, therefore, they are differenced the one from the other, in respect of the very FOUNDATION and the INSTITUTION: For the political or civil power is grounded upon the law of nature itself; and for that cause it is common to infidels with Christians: The power ecclesiastical dependeth immediately upon the positive law of Christ alone: *That* belongeth to the universal dominion of God the Creator over all nations; but *this* unto the special and oecumenical kingdom of Christ the Mediator, which he exerciseth in the church alone, and which is not of this world.

* This was the opinion of the Donatists, German Anabaptists, and English sectaries; and is the opinion of most Independents, and of Glaslites, and other enemies of Confessions of Faith.

XLV. The second difference is in the OBJECT or matter about which * the power, politic or civil, is occupied about the outward man, and civil or earthly things, about war, peace, conservation of justice, and good order in the commonwealth; also about the outward business or external things of the church, which are indeed necessary to the church, or profitable, as touching the outward man, yet not properly and purely spiritual; for they do not reach unto the soul, but only to the external state and condition of the ministers and members of the church.

XLVI. For the better understanding whereof, it is to be observed, that, so far as the ministers and members of the church are citizens, subjects, or members of the commonwealth, it is in the power of the magistrate to judge, determine, and give sentence concerning the disposing of their bodies and goods; as also concerning the maintenance of the poor, sick, the banished, and of others in the church who are afflicted; to regulate (so far as concerneth the civil order) marriages, burials, and other circumstances, which are common both to holy, and also to honest civil societies; to afford places fit for holy assemblies, and other external helps, by which the sacred matters of the Lord may be more safely, commodiously, and more easily in the church performed; to remove the external impediments of divine worship, or of ecclesiastical peace, and to repress those who exalt themselves against the true church and her ministers, and do raise up trouble against them.

XLVII. The matter may be further thus illustrated: There is almost the like respect and consideration of the magistrate, as he is occupied about the outward things of the church, and of the ecclesiastical ministry, as it is occupied about the inward or spiritual part of civil government; that is, about those things which, in the government of the commonwealth, belong to the conscience. It is one thing to govern the commonwealth, and to make political and civil laws; another thing to interpret the word of God, and out of it to show to the magistrate his duty; to wit, how he ought to govern the commonwealth, and in what manner he ought to use the sword. The former is proper and peculiar to the magistrate; (neither doth the ministry intermeddle

* For the power of magistrates about religion, see Gillespie's *Aaron's rod blossoming*; Appolonii *jus majestatis circa sacra*; Voetius in *politia ecclesiastica*.

or entangle itself into such businesses), but the latter is contained within the office of the ministers.

XLVIII. For to that end also is the holy scripture profitable, to show which is the best manner of governing a commonwealth; and that the magistrate, *as being God's minister, may, by this guiding-star*, be so directed, as that he may execute the parts of his office according to the will of God, and may be perfectly instructed to every good work; yet the minister is not said properly to treat of civil businesses, but of the scandals which arise about them, or of the cases of conscience which occur in the administration of the commonwealth: So also the magistrate is not properly said to be exercised about the spiritual things of the church, but rather about those external things, which adhere to and accompany the spiritual things.

XLIX. And in such external matters of the church, although all magistrates will not, yet all, yea, even heathen magistrates may and ought to aid and help the church: Whence it is, that, by the command of God, prayers are to be made also for an heathen magistrate, that the faithful under him *may live a quiet life with all godliness and honesty*, 1 Tim. ii. 1. 2.

L. Unto the external things of the church belongeth not only the correction of heretics, and other troublers of the church, but also that civil order, and way of convocating and calling together synods, which is proper to the magistrate; for the magistrate ought, by his authority and power, both to establish the rights and liberties of synods assembling together, at times appointed by the known and received law, and to indict and gather together synods occasionally, as often as the necessity of the church shall require the same: Not that all, or any power, to consult or determine of ecclesiastic or spiritual matters, doth flow or spring from the magistrate, as head of the church under Christ; but because in those things pertaining to the outward man, the church needeth the magistrate's aid and support.

LI. So that the magistrate calleth together synods, not as touching those things which are proper to synods, but in respect of the things which are common to synods, with other meetings and civil public assemblies; that is, not as they are assemblies, in the name of Christ, to treat of matters spiritual, but as they are public assemblies within his territories; for to the end that public conventions may be kept
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in any territory, the licence of the lord of that place ought to be desired. In synods, therefore, a respect of order, as well civil as ecclesiastical, is to be had; and because of this civil order, outward defence, better accommodation, together with safe access and recess, the consent and commandment of him who is appointed to take care of, and defend human order, doth intervene.

LII. Moreover, when the church is rent asunder by unhappy and lamentable schisms, while they who have raised the troubles, and have given cause of solemn gathering a synod, (whether by their heresy, or schism, or tyranny, or any other faults of others), use to place the great strength and safeguard of their cause, in declining and fleeing the trial and sentence of a free synod, as being formidable to them, who seeth not that they cannot be drawn to a public and judicial trial, nor other disobedient persons be compelled to obedience, without the magistrate's public mandate and help!

LIII. The *object* of ecclesiastical power is not the same with the *object* of the civil power, but much differing from it; for the ecclesiastical power doth determine and appoint nothing concerning mens bodies, goods, dignities, or civil rights, but is employed only about the inward man or the soul; not that it can search the hearts, or judge of the secrets of the conscience, which is in the power of God alone; yet notwithstanding, it hath, for its proper object, those externals, which are purely spiritual, and do belong properly, and most nearly, to the spiritual good of the soul, which also are termed *the inward things of the church*.

LIV. Those things then, wherein the ecclesiastical power is exercised, are the preaching of the word, the administration of sacraments, public prayer and thanksgiving, the catechising and instructing of children and ignorant persons, the examination of those who are to come to the holy communion, the ecclesiastical discipline, the ordination of ministers, and the abdication, deposing, and degrading of them, (if they become like *unfavoury salt*), the deciding and determining of controversies of faith, and cases of conscience, canonical constitutions, concerning the treasury of the church, and collections of the faithful, as also concerning ecclesiastical rites, or indifferent things, which pertain to the keeping of decency and order in the church, according to the general rules of Christian love and prudence, contained in the word of God.

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LV. It is true, that about the same things the civil power is occupied, as touching the outward man, or the outward disposing of divine things, in this or that dominion, as was said; not as they are spiritual and evangelical ordinances, piercing into the conscience itself: But the object of the power-ecclesiastical is a thing merely and purely spiritual; and in so far as it is spiritual, (for even that jurisdiction-ecclesiastical, which is exercised in an outward court or judicatory, and which inflicteth public censures, forbiddeth from the use of the holy supper, and excludeth from the society of the church), doth properly concern the *inward man*, or the repentance and salvation of the soul.

LVI. Surely the faithful and godly ministers, although they could do it unchallenged and uncontrolled; and were therein allowed by the magistrate, (as in the prelatical times it was), yet would not usurp the power of life and death, or judge and determine concerning mens honours, goods, inheritance, division of families, or other civil businesses, seeing they well knew those things to be heterogeneous to their office: But as they ought not to entangle themselves with the judging of civil causes, so, if they should be negligent and slothful in their own office, they shall in that be no less culpable.

LVII. To the *object also of ecclesiastical power* belongeth the assembling of synods, so far as they are spiritual assemblies proper to the church, and assembled in the Holy Ghost: for being so considered, the governors of churches, after the example of the apostles and presbyters, Acts xv. in a manifest danger of the church, ought to use their own right of meeting together and convening, that the churches endangered may be relieved and supported.

LVIII. Thirdly, Those powers are differenced in respect of their FORMS, and that three ways: For, first, the civil power, although, in respect of God, it be *ministerial*, yet in respect of the subjects, it is *lordly* and *magisterial*. Ecclesiastical power is indeed furnished with authority; yet that authority is liker the *fatherly* than the *kingly* authority; yea also, it is *purely ministerial*, much less can it be lawful to ministers of the church to *bear dominion* over the flock.

LIX. Emperors, kings, and other magistrates, are indeed appointed fathers of the country, but they are withal lords of their people and subjects; not as if it were permitted to them to bear rule and command at their own will, and as they list, (for they are the *ministers of God*, for
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the good and profit of their subjects), yet it belongs to their power, truly and properly, to exercise dominion, to hold principality, to proceed imperiously. It is indeed the duty of ministers, and rulers of the church, to oversee, to feed as shepherds, to correct and rectify, to bear the keys, to be stewards in the house of Christ, but in no wise to be lords over the house, or to govern as lords, or lord-like to rule: Yea, in brief, this is the difference between the civil magistrate and the ecclesiastical ministry, in respect of those which are committed to their trust; that the lot of the former is to be served, or ministered unto, the lot of the latter to minister or serve.

LX. Now we have one only Lord, who governs our souls; neither is it competent to man, but to God alone, to have power and authority over consciences. But the Lord hath appointed his own stewards over his own family, that, according to his commandment, they may give to every one their allowance or portion, and to dispense his mysteries faithfully; and to them he hath delivered the keys, or power of letting in, into his house, or excluding out of his house, those whom he himself will have let in or shut out, Matth. xvi. 19. and xviii. 18. Luke xiii. 42. 1 Cor. iv. 1. Titus i. 7.

LXI. Next, the civil power is endued with authority of compelling; but it belongs not to the ministry to compel the disobedient: If any compulsion be in or about ecclesiastical matters, it is adventitious from without; to wit, from the help and assistance of the magistrate, not from the nature of ecclesiastical power, from which it is very heterogeneous; and therefore, if any suspended or excommunicated person should be found, who shall be so stiff-necked and so impudent, that at once he cast off all shame, and make no account at all of these censures, but scorn and contemn the same, or peradventure shall insolently or proudly engyre and obtrude himself upon the sacrament, or being also filled with devilish malice, do more and more contradict and blaspheme, the ecclesiastical ministry, in such cases, hath nothing more to do by way of jurisdiction: But the magistrate hath in readiness a compelling jurisdiction and external force, whereby such stubborn, rebellious, and undaunted pride, may be externally repressed.

LXII. Last of all, the power of the magistrate worketh only politically or civilly, according to the nature of the sceptre or sword, maketh and guardeth civil laws, which sometimes

sometimes also he changeth or repealleth, and other thing of that kind he effecteth with a secular power: But the ecclesiastical power *dealleth spiritually*, and only in the name of our Lord Jesus Christ, and by authority, entrusted or received from him alone; neither is it exercised without prayer, or calling on the name of God; nor, lastly, doth it use any other than *spiritual weapons*.

LXIII. The same sin, therefore, in the same man, may be punished one way by the civil, another way by the ecclesiastical power; by the civil power, under the formality of a *crime*, with *corporal or pecuniary punishment*; by the ecclesiastical power, under the notion and nature of *scandal*, with a *spiritual censure*; even as also the same civil question is one way deliberated upon, and handled by the magistrate, in the senate or place of judgment; another way by the minister of the church, in the presbytery or synod; by the magistrate, so far as it pertaineth to the government of the commonwealth; by the minister, so far as it respects the conscience; for the ecclesiastical ministry is also exercised about civil things spiritually, in so far as it teacheth or admonisheth the magistrate, out of the word of God, what is best and most acceptable unto God; or as it reproveth freely unjust judgments, unjust wars, and the like, and out of the scripture threatneth the wrath of God, to be revealed against all unrighteousness of men; so also is the magistrate said to be occupied *civilly* about spiritual things.

LXIV. Therefore all the actions of the civil magistrate, even when he is employed about ecclesiastical matters, are of their own nature and essentially civil; he punisheth externally idolaters, blasphemers, sacrilegious persons, heretics, profaners of holy things; and according to the nature and measure of the sin, he condemneth to death, or banishment, forfeiture of goods, or imprisonment; he guardeth and underproppeth ecclesiastical canons with civil authority; giveth a place of habitation to the church in his territory, restraineth or expelleth the insolent, and untamed disturbers of the church.

LXV. He taketh care also for maintaining the ministers and schools, and supplieth the temporal necessities of God's servants; by his command assembleth synods, when there is need of them; and summoneth, calleth out, and draws to trial, the unwilling, which, without the magistrate's authority, cannot be done, as hath been already said; he maketh synods also safe and secure; and, in a civil way, presideth
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or moderateth in them, (if it so seem good to him), either by himself, or by a substitute commissioner: In all which, the power of the magistrate, though occupied about spiritual things, is not for all that spiritual, but civil.

LXVI. Fourthly, They differ in the *END*: The immediate nearest end of civil power is, that the good of the commonwealth may be provided for and procured, whether it be in time of peace, according to the rules of law, and counsel of judges, or, in time of war, according to the rules of military prudence; and so the temporal safety of the subjects may be procured, and that external peace and civil liberty may be preserved, and being lost, may be again restored.

LXVII. But the chief and last end of civil government, is *the glory of God the Creator*; namely, that those who do evil, being, by a superior power, restrained or punished, and those who do good getting praise of the same, the subjects so much the more may shun impiety and injustice, and that virtue, justice, and the moral law of God (as touching those external duties of both tables, unto which all the posterity of Adam are obliged), may remain in strength, and flourish.

LXVIII. But whereas the Christian magistrate doth wholly devote himself to the promoting of the gospel and kingdom of Christ, and doth direct and bend all the might and strength of his authority to that end: This proceedeth not from the nature of his office or function, which is common to him with an infidel magistrate, but from the influence of his common Christian-calling into his particular vocation.

LXIX. For every member of the church (and so also the faithful and godly magistrate) ought to refer and order his particular vocation, faculty, ability, power and honour, to this end, that the kingdom of Christ may be propagated and promoted, and the true religion cherished and defended; so that the advancement of the gospel, and of all the ordinances of the gospel, is indeed the end of the godly magistrate, not of a magistrate simply, (or if you will rather), it is not the end of the office itself, but of him who doth execute the same piously.

LXX. But the end of ecclesiastical power; yea, the end, as well of the ministry itself, as of the godly minister, is, that the kingdom of Christ may be set forward; that the paths of the Lord be made straight; that his holy mysteries may

may be kept pure, that stumbling-blocks may be removed out of the church, lest a little leaven leaven the whole lump, or lest one sick or scabbed sheep infect the whole flock, that the faithful may so walk as it becometh the gospel of Christ, and that the wandering sheep of Christ may be converted, and brought back to the sheep-fold.

LXXI. And seeing this power is given of the Lord, not to destruction, but to edification; therefore this same scope is propounded in excommunication, (which is the greatest and last of all ecclesiastical censures), namely, that the soul of an offending brother may be gained to Christ; and that being stricken with fear, and the stubborn sinner filled with shame, may, by the grace of God, be humbled, and may (as a brand plucked out of the fire) be snatched out of the snare of the devil, and may repent unto salvation; at least, the rest may turn away from those who are branded with such a censure, lest the foul infection do creep and spread further.

LXXII. Fifthly; They are distinguished by the Effect. The effect of civil power is either proper, or by way of redundancy; the proper effect, is the safety-temporal of the commonwealth, external tranquillity, the fruition of civil liberty, and of all things which are necessary to the civil society of men. The effect, by way of redundancy, is the good of the church; to wit, in so far as, by execution of justice and good laws, some impediments, that usually hinder and disturb the course of the gospel, are avoided, or taken away.

LXXIII. For, by how much the more faithfully the magistrate executeth his office in punishing the wicked, and cherishing and encouraging good men, taking away those things which withstand the gospel, and punishing or driving away the troublers and subverters of the church; so much more the orthodox faith and godliness are revered and had in estimation, sins are hated and feared; finally, all the subjects contained (as much as concerneth the outward man) within the lists of God's laws; whence also, by consequence, it happeneth, by God's blessing, that the church is defiled with fewer scandals, and doth obtain the more freedom and peace.

LXXIV. But the proper effect of the ecclesiastical power, or keys of the kingdom of heaven, is wholly spiritual; for the act of binding and loosing, of retaining and remitting sins, doth reach to the soul and conscience itself, (which cannot be said of civil power): And as unjust excommunication is void, so ecclesiastical censure being inflicted

ed by the ministers of Christ, and his stewards, according to his will, is ratified in heaven, Matth. xviii. 18. and therefore ought to be esteemed and acknowledged, in like manner as inflicted by Christ himself.

LXXV. Sixthly, They are also differenced in respect of the SUBJECT; the politic power is committed sometimes to one, sometimes to more, sometimes by right of election, sometimes by right of succession: But the ecclesiastical power is competent to none, under the New Testament, by the right of succession; but he who hath it, must be called by God and the church to it: Neither was it given by Christ to one, either pastor or elder, much less to a prelate, but *to the church; that is, to the consistory of presbyters*. It is confessed, indeed, and who can be ignorant of it, that the power (as they call it) of order doth belong to particular ministers, and is by each of them a part lawfully exercised? But that power, which is commonly called of *jurisdiction*, is committed, *not to one, but to the unity*, that is, to a consistory; therefore ecclesiastical censure ought not to be inflicted but *by many*, 2 Cor. ii. 6.

LXXVI. Seventhly, They differ as touching the CORRELATIVE. God hath commanded, that, unto the civil power, every soul, or all members of the commonwealth, of what condition and estate soever, be subject; for what have we to do with the Papists, who will have them, whom they call the clergy, or ecclesiastical persons, to be free from the yoke of the civil magistrate? The ecclesiastical power extends itself to none other objects, than unto those who are called brethren, or members of the church.

LXXVII. Eighthly, There remaineth another difference, in respect of the DISTINCT and DIVIDED EXERCISE of authority. For either power ceasing from its duty, or remitting punishment, that doth not (surely it ought not) prejudice the exercise of the other power; namely, if the magistrate cease to do his duty, or do neglect to punish, with secular punishment, those malefactors, who, by profession, are church-members; nevertheless it is in the power of the governors of the church, by the bridle of ecclesiastical discipline, to curb such men; yea also, by virtue of their office, they are bound to do it; and, on the other part, the magistrate may and ought to punish, in life and limb, honours or goods, notwithstanding of the offender's repentance or reconciliation with the church.

LXXVIII. Therefore the one sword being put up in the scabbard, it is free, and often necessary, to draw the other;

ther; neither power is bound to cast out or receive him, whom the other doth cast forth or receive. The reason whereof is, because the ecclesiastical ministry doth chiefly respect the repentance to salvation, and gaining of the sinner's soul; wherefore it also embraceth all kinds of wicked men repenting, and receiveth them into the bosom of the church. The magistrate proposeth to himself another, and much differing scope; for even repenting offenders are by him punished, both that justice and the laws may be satisfied, as also to terrify others; hence it is, that absolution from ecclesiastical censure freeth not at all the delinquent from civil judgment and the external sword.

LXXXIX. Seeing then there are so many and so great differences of both offices; and seeing also, that the function of ministers, and elders of the church, is not at all contained in the office of the magistrate; neither, on the other part, this is comprehended within that. Magistrates shall no less sin in usurping ecclesiastical power, ministering holy things, ordaining ministers, or exercising discipline-ecclesiastical, than ministers should sin in rushing into the borders of the magistrate, and in thrusting themselves into his calling.

LXXX. Neither are those powers more mingled one with another, or less distinguished, where the magistrate is a Christian, than where he is an infidel: For as, in a believing father, and in an infidel father, the rights of a father are the same; so, in a Christian magistrate, and in an infidel magistrate, the rights of magistrates are the same: So that to the magistrate converted to the Christian faith, there is no accession of new right, or increase of civil power, although, being endued with true faith and piety, he is made more fit and willing to the undergoing of his office, and the doing of his duty.

LXXXI. So then the word of God, and the law of Christ, which, by so evident difference, separateth and distinguisheth ecclesiastical government from civil, forbiddeth the Christian magistrate to enter upon, or usurp the ministry of the word and sacraments, or the juridical dispensing of the keys of the kingdom of heaven, to invade the church-government, or to challenge to himself the right of both swords, spiritual and corporal. But if any magistrate (which God forbid) should dare to arrogate to himself so much, and to enlarge his skirts so far, the church shall then straightway be constrained to complain justly, and cry out, That though the Pope is changed, yet Popedom remaineth still.

LXXXII. It is unlawful, moreover, for a Christian magistrate to withstand the practice and execution of ecclesiastical discipline, (whether it be that which belongs to a particular church, or the matter be carried to a class or synod). Now the magistrate withstandeth the ecclesiastical discipline, either by prohibitions and unjust laws, or by his evil example, stirring up and inciting others to the contempt thereof, or to the trampling of it under foot.

LXXXIII. Surely the Christian magistrate, (if at any time he give any grievous scandal to the church), seeing he also is a member of the church, ought no ways to disdain to submit himself to the power of the keys: Neither is this to be marvelled at; for even as the office of the minister of the church is no ways subordinate and subjected to the civil power, but the person of the minister, as he is a member of the commonwealth, is subjected thereto; so the civil power itself, or the magistrate, as a magistrate, is not subjected to ecclesiastical power; yet that man, who is a magistrate, ought (as he is a member of the church) to be under the church's censure of his manners, after the example of the emperor Theodosius, unless he will despise and set at nought ecclesiastical discipline, and indulge the swelling pride of the flesh.

LXXXIV. If any man should again object, That the magistrate is not indeed to resist ecclesiastical government, yet that the abuses thereof are to be corrected and taken away by him: The answer is ready; in the worst and troublesome times, or in the decayed and troubled estate of things, when the ordinance of God in the church is violently turned into tyranny, to the treading down of true religion, and to the oppressing of the professors thereof, and when nothing almost is found or whole, divers things are yielded to be lawful to godly magistrates, which are not ordinarily lawful for them, that so to extraordinary diseases extraordinary remedies may be applied: So also the magistrate abusing his power unto tyranny, and making havock of all, it is lawful to resist him, by some extraordinary ways and means, which are not ordinarily to be allowed.

LXXXV. Yet ordinarily, and by common or known law and right in settled churches, if any man have recourse to the magistrate to complain, that, through abuse of ecclesiastical discipline, injury is done to him; or if any sentence of the pastors or elders of the church, whether concerning faith or discipline, do displease or seem unjust unto the magistrate

gistrate himself, it is not for that cause lawful to draw these ecclesiastical causes to a civil tribunal, or to bring in a kind of political or civil Popedom.

LXXXVI. What then? Shall it be lawful ordinarily for ministers and elders to do what they list; or shall the governors in the churches, glorying in the law, by their transgression, dishonour God? God forbid. For, first, If they shall trespass in any thing against the magistrate, or municipal laws, whether by intermeddling in judging in civil causes, or otherwise disturbing the peace and order of the commonwealth, they are liable to civil trial and judgments, and it is in the power of the magistrate to restrain and punish them.

LXXXVII. Again, it hath been before shewed, that to ecclesiastical evils ecclesiastical remedies are appointed and fitted; for the church is no less than the commonwealth, through the grace of God, sufficient to itself, in reference unto her own end:—And as in the commonwealth, so in the church, the error of inferior judgments and assemblies, or their evil government, is to be corrected by superior judgments and assemblies; and so still by them of the same order, lest one order be confounded with another, or one government be intermingled with another government. What shall now the adversaries of ecclesiastical power object here, which those who admit not the yoke of the magistrate may not be ready, in like manner, to transfer against the civil judicatories and government of the commonwealth, seeing it happeneth sometimes that the commonwealth is no less ill governed than the church?

LXXXVIII. If any man shall prosecute the argument, and say, that yet no remedy is here shewed, which may be applied to the injustice or error of a national synod, surely he stumbleth against the same stone, seeing he weigheth not the matter with an equal balance; for the same may, in like sort, fall back, and be cast upon parliaments, or any supreme senate of a commonwealth: For who seeth not the judgment of the supreme civil senate to be nothing more infallible, yea, also in matters of faith and ecclesiastical discipline, more apt and prone to error (as being less accustomed to sacred studies) than the judgment of the national synod? What medicines then, or what sovereign plaisters shall be had, which may be fit for the curing and healing of the errors and miscarriages of the supreme magistrates and senate? The very like, and beside all this, other and more effectual medicines,

medicines, by which the errors of national synods may be healed, are possible to be had.

LXXXIX. There wanteth not a divine medicine and sovereign balm in Gilead; for although the popish opinion of the infallibility of councils be worthily rejected and exploded; yet it is not in vain, that Christ hath promised he shall be present with an assembly, which indeed, and in truth, meeteth together in his name: With such an assembly verily he useth to be present, by a spiritual aid and assistance of his own Spirit, to uphold the falling, or to raise up the fallen. Whence it is, that divers times the errors of former synods are discovered and amended by the latter: Sometimes also the second, or after-thoughts of one and the same synod, are the wiser and the better.

XC. Furthermore, the line of ecclesiastical subordination is longer and further stretched than the line of civil subordination; for a national synod must be subordinate and subject to an universal synod, in the manner aforesaid; whereas yet there is no oecumenical parliament or general civil court acknowledged, unto which the supreme civil senate, in this or that nation, should be subject. Finally, neither is the church altogether destitute of nearer remedies, whether an universal council may be had or not.

XCI. For the national synod ought to declare, and that with the greatest reverence, to the magistrate, the grounds of their sentence, and the reasons of their proceedings, when he demandeth or enquireth into the same, and desireth to be satisfied. But if the magistrate nevertheless do dissent, or cannot, by contrary reasons, (which may be brought, if he please), move the synod to alter their judgment, yet may he require and procure, that the matter be again debated and canvassed in another national synod; and so the reasons of both sides being thoroughly weighed, may be lawfully determined in an ecclesiastical way.

XCII. But as there is much indeed to be given to the demand of the magistrate, so is there here a twofold caution to be used: For, first, Notwithstanding of a future revision, it is necessary that the former sentence of the synod, whether concerning the administration of ecclesiastical discipline, or against any heresy, be forthwith put in execution, lest, by lingering and making of delays, the evil of the church take deeper root, and gangrene spread and creep further; and lest violence be done to the consciences of ministers, if they be constrained to impart the signs and seals of

of the covenant of grace to dogs and swine, that is, to unclean persons wallowing in the mire of ungodliness; and lest subtle men abuse such interims or intervals, so as that ecclesiastical discipline altogether decay, and the very decrees of synods be accounted as cobwebs, which none feareth to break down.

XCIII. Next, it may be granted, that the matter may be put under a further examination; yet, upon condition that when it is come to the revision of the former sentence, regard may be had of the weaker, who are found willing to be taught, though they doubt; but that unto the wicked and contentious tempers, which do mainly strive to oppress our liberty which we have in Christ, and to bring us into bondage, we do not for a moment give place, by subjecting ourselves: For what else seek they or wait for, than that, under the pretence of a revising and of new debate, they cast in lets and impediments ever and anon, and that, by cunning lyings in wait, they may betray the liberty of the church; and, in process of time, may, by open violence, more forcibly break in upon it, or, at least, constrain the ministers of the church to weave *Penelope's* web, which they can never bring to an end.

XCIV. Moreover, the Christian magistrate hath then only discharged his office in reference to ecclesiastical discipline, when not only he withdraweth nothing from it, and maketh no impediment to it, but also affordeth special furtherance and help to it, according to the prophecy, *Is. xlix. 23. And kings shall be thy nursing fathers, and queens thy nursing mothers.*

XCV. For Christian magistrates and princes embracing Christ, and sincerely giving their names to him, do not only serve him as men, but also use their office to his glory, and the good of the church: They defend, stand for, and take care to propagate the true faith and godliness; they afford places of habitation to the church, and furnish necessary helps and supports, turn away injuries done to it, restrain false religion, and cherish, underprop, and defend the rights and liberties of the church: So far they are from diminishing, changing, or restraining those rights; for so the condition of the church were, in that respect, worse, and the liberty thereof more cut short, under the Christian magistrate than under the infidel or heathen.

XCVI. Wherefore, seeing these nursing fathers, favourers, and defenders, can do *nothing against the truth, but for*
the

the truth, nor have any right against the gospel, but for the gospel; and their power in respect of the church, whereof they bear the care, being not *privative* or *destructive*, but *cumulative* and *auxiliary*, thereby it is sufficiently clear, that they ought to cherish, and, by their authority, ought to establish the ecclesiastical discipline, but yet not with implicit faith or blind obedience; for the reformed churches do not deny to any of the faithful, much less to the magistrate, the judgment of Christian prudence and discretion, concerning those things which are decreed or determined by the church.

XCVII. Therefore, as to each member of the church respectively, so unto the magistrate belongeth the judgment of such things, both to apprehend and judge of them; for although the magistrate is not ordained and preferred of God, that he should be a judge of matters and causes spiritual, of which there is controversy in the church, yet is he questionless judge of his own civil act about spiritual things, namely, of defending them in his own dominions, and of approving or tolerating the same: And if, in this business, he judge and determine according to the wisdom of the flesh, and not according to the wisdom which is from above, he is to render an account thereof before the supreme tribunal.

XCVIII. However, the ecclesiastical discipline, according as it is ordained by Christ, whether it be established and ratified by civil authority or not, ought to be retained and exercised in the society of the faithful, as long as it is free and safe for them to come together in holy assemblies; for the want of civil authority is unto the church like a *ceasing gain*, but not like *damage or loss ensuing*, as it superaddeth nothing more, so it takes nothing away.

XCIX. If it further happen, which God forbid, that the magistrate do so far abuse his authority, that he doth straitly forbid what Christ hath ordained, yet the constant and faithful servants of Christ will resolve and determine with themselves, that any extremities are rather to be undergone, than that they should obey such things, and that we *ought to obey God rather than man*; yea, they will not leave off to perform all the parts of their office, being ready, in the meantime, to render a reason of their practice to every one who demandeth it, but specially unto the magistrate, as was said before.

C. These things are not to that end and purpose proposed, that these functions should be opposed, one against another,

another, in a hostile posture, or in terms of enmity, that which nothing is more hurtful to the church and commonwealth, nothing more execrable to them who are truly and sincerely zealous for the house of God, (for they have not so learned Christ): But the aim is, *first and above all*, that unto the King of kings and Lord of lords, Jesus Christ, the only Monarch of the church, his own prerogative-royal (of which also himself in the world was accused, and for his witnessing a good confession thereof before *Pontius Pilate*, was unjustly condemned to death) may be fully maintained and defended.

CI. Next, this debate tendeth also to this end, that the power, as well of ecclesiastical censure, as of the civil sword, being in force, the licentiousness of carnal men, who desire that there be too slack ecclesiastical discipline, or none at all, may be bridled, and so men may sin less, and may live more agreeably to the gospel. *Another thing* here intended, is, that errors on both sides being overthrown, (as well the error of those who, under a fair pretence of maintaining and defending the rights of magistracy, do leave to the church either no power, or that which is too weak, as the error of others, who, under the veil of a certain suppositious and imaginary Christian liberty, do turn off the yoke of the magistracy), both powers may enjoy their own privileges. Add hereto, that both powers being circumscribed within their distinct borders and bounds, and also the one underpropped and strengthened by the help of the other, a holy concord between them may be nourished, and they may mutually and friendly embrace one another.

CII. *Last of all*, seeing there are not wanting some unhappy men, who cease not to pervert the right ways of the Lord, and, with all diligence, go about to shake off the yoke of the ecclesiastical discipline, where now it is about to be introduced, yea also, where it hath been long ago established, and as yet happily remaineth in force, it was necessary to obviate their most wicked purposes: Which things being so, let all which hath been said, pass with the good leave and liking of those orthodox churches, in which the discipline of excommunication is not as yet in use; neither can any offence easily arise to them from thence: Yea, if the best conjecture does not deceive, they cannot but rejoice and congratulate at the defence and vindication of this discipline.

CIII. For

CIII. For these churches do not deny, but acknowledge and teach, that the discipline of excommunication is most agreeable to the word of God, as also, that it ought to be restored and exercised: Which also heretofore the most learned *Zachary Ursine*, in the declaration of his judgment concerning excommunication, exhibited to Prince *Frederick the third Count Elector Palatine*; the title whereof is, *Judicium de disciplina ecclesiastica & excommunicatione, &c.*

CIV. For thus he: In other churches, where either no excommunication is in use, or it is not lawfully administered; and nevertheless, without controversy, it is confessed, and openly taught, that it ought justly to be received, and be of force in the church. And a little after: Left also your Highness, by this new opinion, do sever yourself and your churches from all other churches, as well those who have no excommunication as those who have it; for as much as all of them do unanimously confess, and always confessed, that there is reason why it should be in use.

CV. To the same purpose it tendeth, which the highly-esteemed *Philip Melancthon*, in his common-places, chap. of civil magistrates, doth affirm. Before, saith he, I warned that civil places and powers are to be distinguished from the uttering confusions which arise from other causes, partly from the malice of the devil, partly from the malice of men, partly from the common infirmity of men, as it cometh to pass in other kinds of life and government ordained of God: No man doubteth that ecclesiastical government is ordained of God; and yet how many and great disorders grow in it from other causes? Where he mentioneth a church government distinct from the civil, and that *jure divino* as a thing uncontroverted.

CVI. Neither were the wishes of the chief divines of *Zurich* and *Berne* wanting, for the recalling and restoring of the discipline of excommunication. So *Bullinger* upon *1 Cor. v.* And hitherto, saith he, of the ecclesiastical chastising of wickedness. But here I would have the brethren diligently warned, that they watch, and, with all diligence, take care that this wholesome medicine, thrown out of the true church, by occasion of the Pope's avarice, may be reduced, that is; that scandalous sins be punished; for this is the very end of excommunication, that mens manners may be well ordered, and the saints flourish, the profane being restrained, lest wicked men, by their impudence and impiety, increase and undo all. It is our part, brethren, with the greatest diligence, to take care

of these things; for we see that Paul, in this place, doth sin up those who were negligent in this business.

CVII. *Arctius* agreeth hereunto. *Problem. theolog. loc. 33.* Magistrates do not admit the yoke; they are afraid for their honours; they love licentiousness, &c. The common people is too dissolute; the greatest part is most corrupt, &c. In the meanwhile, I willingly confess, that we are not to despair; but the age following will perhaps yield more tractable spirits, more mild hearts, than our times have. See also *Lavater* agreeing in this, *homil. 52. on Nehem.* Because the Popes of Rome have abused excommunication, for the establishment of their own tyranny, it cometh to pass, that almost no just discipline can be any more settled in the church: But unless the wicked be restrained, all things must, of necessity, run into the worst condition. See besides the opinion of *Fabritius* upon *Psal. cxlix. 6. 7. 8. 9.* of spiritual corrections, which he groundeth upon that text, compared with *Matth. xvi. 19.* and *xviii. 18.* *John. xx. 23.*

CVIII. It can hardly be doubted, or called in question: But besides these, other learned and godly divines of those churches, were and are of the same mind herein with those now cited: And indeed the very Confession of Faith of the churches of *Helvetia*, chap. xviii. may be an evidence hereof. But there ought to be in the mean time a just discipline amongst ministers; for the doctrine and life of ministers are diligently to be enquired of in synods. Those who sin, are to be rebuked of the elders, and to be brought again into the way, if they be curable, or be deposed, and like wolves driven away from the flock of the Lord, if they be incurable. That this maner of synodical censure, namely, of deposing ministers from their office for some great scandal, is used in the republic of *Zurich*, *Lavater* is witness, in his book of the acts and ordinances of the church of *Zurich*, chap. xxiii. Surely they could not be of that mind, that ecclesiastical discipline ought to be exercised upon delinquent ministers only, and not also upon other rotten members of the church.

CIX. Yea, the *Helvetian* Confession, in the place now cited, doth so tax the inordinate zeal of the Donatists and Anabaptists, who are so bent upon the rooting out of the tares out of the Lord's fields, that they take not heed of the danger of plucking up the wheat; that withal, it doth not obscurely commend the ecclesiastical forensical discipline, as distinct from the civil power. And seeing, say they, it is altogether necessary that there be in the church a discipline, and
among

among the ancients in times past; excommunication hath been usual, and ecclesiastical courts have been among the people of God, among whom this discipline was exercised by prudent and godly men. It belongeth also to ministers, according to the case of the times, the public estate, and necessity, to moderate this discipline, where this rule is ever to be held, That all ought to be done to edification, decently, honestly, without tyranny and sedition. The apostle also witnesseth, 2 Cor. xiii. that to himself was given of God a power unto edification, and not unto destruction.

CX. And now what resteth, but that God be intreated, with continual and ardent prayers, both that he would put into the hearts of all magistrates, zeal and care to cherish, defend, and guard the ecclesiastical discipline, together with the rest of Christ's ordinances, and to stop their ears against the importunate suits of whatsoever claw-backs which would lift them up against the church; and that also all governors and rulers of churches, being every where furnished and helped with the strength of the Holy Spirit, may diligently and faithfully execute this part also of their function, as it becometh the trusty servants of Christ, who study to please their own Lord and Master more than men.

CXI. Finally, all those who are more averse from ecclesiastical discipline, or ill affected against it, are to be admonished and intreated, through our Lord Jesus Christ, that they be no longer entangled and inveigled with carnal prejudice, to give place in this thing to human affections, and to measure, by their own corrupt reason, spiritual discipline; but that they do seriously think with themselves, and consider in their minds, how much better it were, that the lusts of the flesh were, as with a bridle, tamed; and that the repentance, amendment, and gaining of vicious men unto salvation, may be sought, than that sinners be left to their own disposition, and be permitted to follow their own lusts without controlment, and, by their evil example, to draw others headlong into ruin with themselves. And seeing either the keys of discipline must take no rust, or the manners of Christians will certainly contract much rust, what is here to be chosen, and what is to be stunned, let the wise and godly, who alone take to heart the safety of the church, judge.

HUMBLE ACKNOWLEDGMENT

THE SINS OF THE MINISTRY in 1651.

First, Such as are before their entry to the ministry.

(1.) **L**Ignorance and profanity in conversation, unsuitable to that holy calling which they did intend, not thoroughly repented of. (2.) Corrupt education of some in the Prelatical and Arminian way, whereby their corruptions and errors were drunken in, and abilities improved for strengthening and promoting the same, not repented of. (3.) Not studying to be in Christ, before they be in the ministry; nor to have the practical knowledge and experience of the mystery of the gospel in themselves, before they preach it to others. (4.) Neglecting to fit themselves for the work of the ministry, in not improving prayer and fellowship with God, education at schools, and opportunities of a lively ministry, and other means; and not mourning for these neglects. (5.) Not studying self-denial, nor resolving to take up the cross of Christ. (6.) Negligence to entertain a right and sense of sin and misery; not wrestling against corruption, nor studying of mortification and subduedness of spirit.

Secondly, In the entering (to the ministry).

(1.) Carnal, corrupt and crooked ways, for entering to the ministry; such as bribing in the time of Prelacy; solicitation of friends, and the like; whereby many have not entered by the door, but did climb up another way. (2.) Entering to the ministry by an implicit, execrable, canonical

* Almost two-thirds of the then ministers had probably been ordained under Prelacy, preceding 1638; and so it is no wonder some grosser sins were chargeable on some few of them.

cal oath and subscription, given to the Prelates, for acknowledging them, and advancing their corruptions, introduced and to be introduced. (3.) Entering to the ministry without trials, and receiving ordination, either from the Prelate, or by a recommendation from him to the presbytery, and sometimes without or against the mind of the presbytery. (4.) Entering either only by presentations, or by purchased supplications from the plurality of the parishioners, without or against the consent of the godly in the parish. (5.) Entering to the ministry without respect to a commission from Jesus Christ; by which it hath come to pass, that many have run unsent. (6.) Entering to the ministry, not from the love of Christ, nor from a desire to honour God in gaining of souls, but for by-ends, for a name, and for a livelihood in the world, notwithstanding a solemn declaration to the contrary at admission. (7.) Some offering themselves to trial without abilities, and studying to conceal and hide their weakness, by making use of the help and pains of some friend and acquaintance, or of other mens papers, in several parts of trial; and some authorised to preach, and others admitted to the ministry, who have little or no ability for performing the duties thereof. (8.) Too much weighed with inclination, to be called to the ministry, in a place where we have carnal relations.

Thirdly, After entering, which is, FIRST, in their private condition and conversation.

(1.) Ignorance of God; want of nearness with him; and taking up little of God in reading, meditating, and speaking of him. (2.) Exceeding great selfishness in all that we do; acting from ourselves, for ourselves, and to ourselves. (3.) Not caring how unfaithful and negligent others were, so being it might contribute a testimony to our faithfulness and diligence; but being rather content, if not rejoicing at their faults. (4.) Least delight in those things wherein lieth our nearest communion with God; great inconstancy in our walk with God, and neglect of acknowledging of him in all our ways. (5.) In going about duties, least careful of those which are most remote from the eyes of men. (6.) Seldom in secret prayer with God, except to fit for public performances; and even that much neglected, or gone about very superficially. (7.) Glad to find excuses for the neglect of duties. (8.) Neglecting the reading

reading of scriptures in secret, for edifying ourselves as Christians; only reading them, in so far as may fit us for our duty as ministers, and oft-times neglecting that. (9.) Not given to reflect upon our own ways, nor suffering conviction to have a thorough work upon us; deceiving ourselves, by resting upon abstinence from, and abhorrence of evils, from the light of a natural conscience, and looking upon the same, as an evidence of a real change of state and nature. (10.) Evil guarding of, and watching over the heart, and carelessness in self-searching; which makes much unacquaintedness with ourselves, and estrangedness from God. (11.) Not guarding nor wrestling against seen and known evils, especially our predominants. (12.) A facility to be drawn away with the temptations of the time, and other particular temptations, according to our inclinations and fellowship. (13.) Instability and wavering in the ways of God, through the fears of persecution, hazard, or loss of esteem; and declining duties, because of the fear of jealousies and reproaches. (14.) Not esteeming the cross of Christ, and sufferings for his name, honourable; but rather shifing sufferings, from self-love. (15.) Deadness of spirit, after all the sore strokes of God upon the land. (16.) Little conscience made of secret humiliation and fasting, by ourselves apart, and in our families, that we might mourn for our own and the land's guiltiness and great back-slidings; and little applying of the causes of public humiliation to our own hearts. (17.) Finding of our own pleasures, when the Lord calls for our humiliation. (18.) Not laying to heart the sad and heavy sufferings of the people of God abroad, and the not thriving of the kingdom of Jesus Christ, and the power of godliness among them. (19.) Refined hypocrisy, desiring to appear what indeed we are not. (20.) Studying more to learn the language of God's people than their exercise. (21.) Artificial confessing of sin, without repentance; professing to declare iniquity, and not resolving to be sorry for sin. (22.) Confession in secret much slighted, even of those things whereof we are convinced. (23.) No reformation, after solemn acknowledgments and private vows, thinking ourselves exonerated after confession. (24.) Readier to search out and censure faults in others, than to see or take with them in ourselves. (25.) Accounting of our estate and way, according to the estimation that others have of us. (26.) Estimation of men, as they agree with or disagree from us. (27.) Not fearing to meet with trials.

but presuming, in our own strength, to go through them unshaken: (28.) Not learning to fear, by the falls of gracious men; nor mourning and praying for them. (29.) Not observing particular deliverances and rods; not improving of them, for the honour of God, and edification of ourselves and others. (30.) Little or no mourning for the corruption of our nature, and less groaning under, and longing to be delivered from that body of death, the bitter root of all our other evils.

SECONDLY, *In our conversation and walk, with and before these of our flocks and others.*

(1.) Fruitless conversing ordinarily with others, for the worse, rather than for the better. (2.) Foolish jesting away of time, with impertinent and useless discourse, very unbecoming the ministers of the gospel. (3.) Spiritual purposes often dying in our hands, when they are begun by others. (4.) Carnal familiarity with natural, wicked, and malignant men, whereby they are hardened, the people of God stumbled, and we ourselves blunted. (5.) Slighting of fellowship with those by whom we might profit. (6.) Desiring more to converse with those that might better us by their parts, than with such as might edify us by their graces. (7.) Not studying opportunities of doing good to others. (8.) Shifting of prayer, and other duties, when called thereto; chusing rather to omit the same, than that we should be put to them ourselves. (9.) Abusing of time in frequent recreation and pastimes, and loving our pleasures more than God. (10.) Taking little or no time to Christian discourse with young men trained up for the ministry. (11.) Common and ordinary discourse on the Lord's day. (12.) Slighting Christian admonition, from any of our flocks or others, as being below us; and ashamed to take light and warning from private Christians. (13.) Dislike of, or bitterness against such as deal freely with us, by admonition or reproof, and not dealing faithfully with others, who would welcome it off our hands. (14.) Not making conscience to take pains on the ignorant and profane, for their good. (15.) Our not mourning for the ignorance, unbelief, and miscarriages of the flocks committed unto us. (16.) Impatient bearing of the infirmities of others, rashly breaking out against their persons, more than studying to gain them from their sins. (17.) Not using freedom with these of our

our charges; and for most part spending our time with them in common discourses, not tending to edification. (18.) Neglecting admonition to friends and others in an evil course. (19.) Reservedness in laying out our condition to others. (20.) Not praying for men of a contrary judgment, but using reservedness and distance from them, being more ready to speak of them than to them, or to God for them. (21.) Not weighed with the failings and miseries of others, but rather taking advantage thereof, for justifying ourselves. (22.) Talking of, and sporting at the faults of others, rather than compassionating of them. (23.) No due pains taken in religious ordering of our families, nor studying to be patterns to other families in the government of ours. (24.) Hasty anger and passion in our families, and conversation with others. (25.) Covetousness, worldly-mindedness, and an inordinate desire after the things of this life, upon which followeth a neglect of the duties of our calling, and our being taken up for the most part with the things of the world. (26.) Want of hospitality and charity to the members of Christ. (27.) Not cherishing godliness in the people; and some being afraid of it, and hating the people of God for piety, and studying to bear down and quench the work of the Spirit amongst them.

THIRDLY, *In the discharge of ministerial duties, which is, first, in regard of labouring in the word and doctrine.*

- (1.) Not entertaining that edge of spirit in ministerial duties, which we found at the first entry to the ministry.
- (2.) Great neglect of reading, and other preparation; or preparation, merely literal and bookish, making an idol of a book, which hindereth communion with God, or presuming on bygone assistance, and praying little.
- (3.) Trusting to gifts, parts and pains taken for preparation; whereby God is provoked to blast good matter, well ordered and worded.
- (4.) Careless in employing Christ, and drawing virtue out of him, for enabling us to preach *in the spirit and in power*.
- (5.) In prayer for assistance, we pray more for assistance to the messenger, than to the message which we carry, not caring what become of the word, if we be with some measure of assistance carried on in the duty.
- (6.) The matter we bring forth is not seriously recommended to God by prayer, to be quickened to his people.
- (7.) Neglect of prayer after the word is preached, that it may receive the first and

better ruin; and that the Lord would put in the hearts of
 his people what we speak to them in his name. (8.) Ne-
 glect to warn, in preaching, of sinners and sin in public af-
 fairs by some; and too much, too frequent, and unnecessary
 speaking, by others of public business and transactions.
 (9.) Exceeding great neglect and unskillfulness to set forth
 the excellencies and usefulness of Jesus Christ, and the new
 covenant, which ought to be the great subject of a mini-
 ster's study and preaching. (10.) Speaking of Christ more
 by hearsay, than from knowledge and experience, or any real
 impression of him upon the heart. (11.) The way of most
 ministers preaching *too legal*. (12.) Want of sobriety in
 preaching the gospel; not favouring any thing but what is
 new; so that the substantial of religion bear but little
 bulk. (13.) Not preaching Christ in the simplicity of the
 gospel, nor ourselves, the people's servants, for Christ's sake.
 (14.) Preaching of Christ, not that the people may know
 him, but that they may think we know much of him.
 (15.) Preaching anent Christ's leaving of the land without
 brokenness of heart, or stirring up of ourselves to take hold
 of him. (16.) Not preaching with bowels of compassion
 to them that are in hazard to perish. (17.) Preaching a-
 gainst public sins, neither in such a way, nor for such an
 end, as we ought, for the gaining of souls, and drawing men
 out of their sins; but rather because it is of our concern-
 ment to say something of these evils. (18.) Bitterness, in-
 stead of zeal, in speaking against malignants, sectaries, and
 other scandalous persons; and unfaithfulness therein. (19.)
 Not studying to know the particular condition of the souls
 of the people, that we may speak to them accordingly;
 nor keeping a particular record thereof, though convinced
 of the usefulness of this. (20.) Not carefully chusing what
 may be most profitable and edifying; and want of wisdom,
 in application to the several conditions of souls, not so care-
 ful to bring home the point by application, as to find out the
 doctrine; nor speaking the same with that reverence which
 becomes his word and message. (21.) Chusing texts, where-
 on we have something to say, rather than suiting to the
 condition of souls and times, and frequent preaching of the
 same things, that we may not be put to the pains of new
 study. (22.) Such a way of reading, preaching, and prayer,
 as puts us in these duties further from God. (23.) Too
 soon satisfied in the discharge of duties, and holding off
 challenges of conscience with excuses. (24.) Indulging the

the body; and wasting much time idly. (25.) Too much
 eyeing our own credit and applause; and being taken with it
 when we get it, and unsatisfied, when it is wanting. (26.)
 Timorousness in delivering God's message; letting people
 die in reigning sins without warning. (27.) Gladness and
 pride of heart, because the Lord fulfilled our work in the
 year 1648, by which we foretold the unhappy issue of Duke
 Hamilton's engagement. (28.) Rash speaking in the name
 of the Lord, in reference to the success of our armies of
 late. (29.) Studying the discharge of duties, rather to
 free ourselves from censure, than to approve ourselves to
 God. (30.) Shifting to preach in places where we were
 for the time, for fear of displeasing, in this time of public
 back-sliding and trial. (31.) Not making all the counsel
 of God known to his people; and particularly, not giving
 testimony in times of defection. (32.) Not studying to
 profit by our own doctrine, nor the doctrine of others.
 (33.) For most part preaching, as if we ourselves were not
 concerned in the message which we carry to the people.
 (34.) Not rejoicing at the conversion of sinners, but content
 with the unthriving of the Lord's work amongst his people,
 as suiting best with our minds; fearing, if they should thrive
 better, we should be more put to it, and less esteemed of by
 them. (35.) Many, in preaching and practice, bearing
 down the power of godliness. (36.) Unfaithful discharge
 of ministerial duties in attending the armies. (37.) We
 preach not as before God, but as to men; as doth appear
 by the different pains in our preparation to speak to our or-
 dinary hearers, and to others to whom we would approve
 ourselves. (38.) Not making the ministry a work in earnest,
 as a thing to be accounted for in every duty; which makes
 much laziness and unfruitfulness; doing duties *ex officio*, not
ex conscientia officii, rather to discharge our calling than our
 conscience.

SECONDLY, *In the administration of sacraments.*

1. *In baptism.*

(1.) Little minding in ourselves, or stirring up of others
 to mind the obligation that lies on us and them, by the co-
 venant made with God in baptism. (2.) Not instructing
 parents in their duty; not charging them with their pro-
 mise

mise given at the baptising of their children; not trying what pains they have taken to perform the same. (3.) Being very superficial and formal in the administration of this ordinance.

2dly, *In the administration of the Lord's supper.*

(1.) Admitting of mixt multitudes to the Lord's table, not separating betwixt the precious and the vile. (2.) Unequal dealing with poor and rich, in admitting to, or suspending and debarring from the Lord's table. (3.) Great neglect to prepare for that action; preparing for it more as ministers than as Christians. (4.) Carnal and unworthy carriage of ministers at the communion, being more desirous to have that action by our hands, with credit to ourselves, than with profit to the people. (5.) Thinking when that action is by hand, that we have a vacancy from other ministerial duties for a time. (6.) Little wrestling with God to have the people prepared for it, or the guilt of profaning of it, by ourselves and others, taken away.

3dly, *In visiting.*

(1.) Negligent, lazy and partial visiting of the sick; if they be poor, we go once, and only when sent for; if they be rich, and of better note, we go oftner, and unsent for. (2.) Not knowing how to speak with the tongue of the learned a word in season to the weary, and exercised in conscience, nor to such as are under the loss of husband, wife, children, friends, or goods, for the improving of these trials to their spiritual advantage, nor to dying persons. (3.) In visiting, wearying or shunning to go to such as we esteem graceless. (4.) Not visiting the people from house to house; nor praying with them at fit opportunities.

4thly, *In catechising.*

(1.) Lazy and negligent in catechising. (2.) Not preparing our hearts before, nor wrestling with God, for a blessing to it, because of the ordinariness, and apprehended easiness of it; whereby the Lord's name is much taken in vain, and the people little profited. (3.) Looking on that exercise as a work below us, and not condescending to study a right and profitable way of instructing the Lord's people.

(4.) Partial

(4.) Partial in catechising, passing by those that are rich, and of better quality, though many of such stand ordinarily in great need of instruction. (5.) Not waiting upon, and following the ignorant, but often passionately upbraiding them.

5thly, *In ruling and discipline.*

(1.) Not making use of this ordinance of church-censures for gaining of souls, but turning it in a mere civil punishment; and in the administration thereof, becoming either cold-ripe, or without a spirit of meekness, and using a way either merely rational, by worldly wisdom, or merely authoritative, more than by motives drawn from the love of Christ; and by our carriage in judicatories, putting a human shape upon the ordinances of Jesus Christ, carrying ourselves in too stately a way, like the men of this world. (2.) Partiality in administration of censures, with respect of persons; not using the like faithful freedom towards high and low, sabb and freemed. (3.) Rash taking on us to open and shut Christ's door. (4.) By our practice, teaching (as it were) formality, in repentance to offenders, pardoning them in their sins, by accepting bare forms, without any evidence of repentance, and loosing, when we were persuaded Christ did not loose; and of late turning profession of repentance into a state-engine, for men to step into preferment and public employments. (5.) Following scandalous persons with the highest censures of the kirk, with little or no care to hold them up to God. (6.) Want of compassion to those on whom discipline is exercised; not labouring to convince them of sin, but imperiously, and with passion instead of zeal, threatening them, thinking it sufficient if we be obeyed, though they be not gained to Christ. (7.) Superficial, sinful, and slight censuring one another, at times appointed for that end, in presbyteries and synods; and neglect of faithful freedom and love, in performing that duty. (8.) Admitting of men to the ministry, who were not qualified with grace, as well as with gifts, notwithstanding the word of God, and constitutions of this kirk, do require the one as well as the other; which hath been the fountain of many evils. (9.) Great unfaithfulness in bringing in, and holding in unworthy persons in the ministry, and keeping censures of unfaithful men. (10.) Unfaithfulness in giving testimonials and recommendations, and receiving persons upon testimonials.

Ministers; merely negative, especially expectants, and students of divinity. (11.) Constituting elderships of such men as are known to be ignorant, profane, and disaffected to the work of God; and being careless to have them consisting of the most able and godly men within the congregation, which is a great cause of much ignorance, profane and scandalous carriage among the people. (12.) Neglecting to remove from the elderships such as are ignorant and scandalous. (13.) Neglecting to hold out the necessary qualifications and duties of ruling-elders, and to stir them up to their duty. (14.) Not carrying ourselves in judicatories, and otherways toward ruling-elders, as towards brethren, and joint overseers in the work of the Lord. (15.) Not making conscience of keeping kirk-judicatories, but wearying of the expences and attendance, whereby disorders have been hastened, and miscarried therein; willing deserting of them, and shunning to give testimony in them, for fear of inconveniencies. (16.) Not stooping to a gaining way in debates, nor making application to God, for knowledge of his mind in things debated, before they pass in a conclusion. (17.) Wearying to hear men fully, who represent their doubts, and to weigh all the arguments that can be represented for the negative, before the affirmative be concluded. (18.) Too great animosities in judicatories, even about matters of small weight. (19.) Pride, impatience, and peremptoriness of spirit, not staying on others clearness, in our debates and conclusions; through which it comes to pass, that we judge rashly of precious men, and alienation of affections steals in, and is entertained. (20.) Hasty concluding of acts, and pressing obedience thereto, without convincing grounds holden forth from scripture, for satisfying the consciences of the Lord's people. (21.) Silence in assemblies when unsatisfied, being carried by the authority of men, and too much following other mens light, and suppressing our own. (22.) Making votes subserment to the humours of men, and human interests. (23.) Some altogether neglecting wholesome acts and constitutions of assemblies, and others receiving their acts too implicitly. (24.) Too bitter expressions against adversaries in public papers and sermons, for having reproaches, whereof there is no fruit but irritation. (25.) Abusing transportations, by making them too frequent; and almost the ordinary way of planting places of any eminency; sometimes enacting them even when there is no pressing necessity, and without tender endeavouring

denouncing, of the satisfaction of the people interested, and without care of providing them thereafter.

6thly, *In relation to the public.*

- (1.) Not studying the controversies of the time, that we might be enabled to hold forth light, and convince gain-sayers of the truth. (2.) Not fearing to meddle in matters too high for us, and desiring to be taken notice of, more than to be steadable in the public. (3.) Following of public business, with too much neglect of our flocks. (4.) Following of public business with much pride and passion, and loftiness of spirit, upon carnal principles, and desire to be esteemed, rather than from true zeal to Jesus Christ and his matters; and with little or no prayer. (5.) Superficial admitting of all to the covenants, and solemn acknowledgment, without taking sufficient pains to instruct and inform them in the knowledge of the things contained therein. (6.) Being too instrumental for bringing disaffected persons to trust. (7.) Unequal zeal against enemies; cooling in our zeal against one enemy, as it is increased against another. (8.) Much repining at the judgments of God upon the land, from carnal respects; and transferring the causes of the wrath of ourselves upon others. (9.) Too easily satisfied in such things as might tend to the prejudice of Christ's interest; weighing the consequences of great revolutions, more by respect to ourselves than to his honour. 10. Agreeing to receive the King (Charles II.) to the covenant, barely upon writing, without any apparent evidences of a real change of principles. (11.) Not using freedom, in shewing what we were convinced, was sinful, in reference to the late treaty with the king, but going on therein, when we were not satisfied in our consciences, for fear of reproach, and of being mistaken. (12.) Silence in public, and not giving testimony, after a discovery of the king's commission, given to James Graham of Montrose, for invading the kingdom. (13.) Pressing the king to make a declaration to the world, whilst we knew, by clear evidences, that he had no real conviction of the things contained therein. (14.) Too much desiring to lurk upon by-ends, when called to give a testimony. (15.) Not bearing testimony against public defections, in a right and spiritual way. (16.) Unfaithfulness

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